

# DISCONTENT

"MOTHER OF PROGRESS"

VOLUME I.

LAKEWAY, WASH., WEDNESDAY, MAY 23, 1898.

NO. 3.

## THE PROBLEM SOLVED.

No. 3.

Our present (but old) system of economics justifies the acquisition and accumulation of wealth through interest, rent and profit.

Its foundation principles, for the production and distribution of wealth created by labor, have been sanctioned, with varied modifications, by the popular opinion of the so-called civilized nations for many centuries. And although today these principles must be regarded by all thinking people who will impartially examine them as based upon fundamental error and injustice; yet, until the power of steam was applied to machinery for manufacturing and transportation purposes, the old system, on the whole, must be regarded as having been of untold value to mankind. It found the great mass of the people entirely without regular habits of industry, and with no tools or machinery, or business enterprise, or any systematic plan for co-operative life and work. But today we have well established habits of industry and boundless enterprise, armed and equipped with nature's forces harnessed to the car of progress, and the first steps of co-operation in all the multitudinous departments of educational and economic industry are taken; and we are rapidly nearing the day when all the activities of life will be completely organized on the basis of liberty and justice between man and man. Then the nations will move forward, hand in hand, conquering and to conquer throughout the wide realms of universal nature.

Let us then be just toward the old system of industry, and give it due credit as pioneer in creating the present innumerable advantages and meliorations of civilized life, and especially in establishing the modern method of creating wealth, a method soon to go into the hands of the people, in the interest of all.

In enumerating some of the benefits of this system we may present the following:

1. It has been the most powerful motive in calling forth the genius and power of "individual initiative" in the peaceful arts and in war, in science and literature, invention and discovery, and in all the varied enterprises of human life.
2. It has enabled the wealth produced by the masses to be largely accumulated in the hands of the few, by which has been given ample means and leisure to a few favored minds for travel, study, and the pursuit and development of science and art.\*

By this means society has the sooner

enjoyed the benefits of and become acquainted with the wonderful powers of the human mind, the varied and boundless resources of the world, and the beauty and utility of scientific truth.

3. It has stimulated business enterprises on a vast scale—modern railroad, steamship navigation, telegraphy, gigantic manufacturing establishments with all their powerful and magnificent machinery, and all that host of mechanical, industrial and educational projects that have completely revolutionized the social and business affairs of mankind—all of which have been largely dependent, in their origin and practical activities, upon this old and worn-out system.

4. It has greatly encouraged foreign commerce, as well as the discovery, colonization and culture of distant lands and isles of the sea. And by the adoption of a more rational method of intercourse tribes and nations are becoming better acquainted, are beginning to feel an interest in each other's welfare, and today, as one people, we are widely interchanging the fruits and products of distant climes.

5. But beyond all in importance is the origin and development of what is usually termed the modern system of capitalist industry. That is, by the accumulation of wealth in the hands of a few individuals, large combinations of capital have been organized in all the branches of industry—in manufactures, agriculture, transportation, merchandise, printing, etc.

For instance, by the concentration of capital for manufacturing purposes there is put up, at great cost, suitable buildings furnished with the most improved machinery to be run by water, steam or electric power for production on a vast scale.

Then there is the most exact and economical division of labor, combined with the most systematic methods of operation in all its business affairs, including the minutest matters. And, as a necessary result, the various finished goods, or products, turned out at such an establishment will be created with the least expenditure of labor, material and wear of machinery. And, hence, such goods can be sold in the market at a much less rate than similar goods made by the simple hand tools of the past age.

Let us briefly illustrate the marvelous productive power of modern machinery:

1. The modern cotton mill with the latest improved machinery, worked by one man and two boys, will do the work that required 1,150 men 20 years ago.
2. The modern freight handler does the work of 800 men.
3. The Withrow steam plow travels  $3\frac{1}{2}$  miles per hour and turns furrows 60 feet wide; in 10 hours will plow 210 acres.
4. The Hoe-Bullock printing press, prints, pastes and folds 240,000 fifty-four-page papers in one hour.

And so today, in nearly all departments of industry, machinery turned by

the power of natural forces, and directed by intelligence, is rapidly displacing the muscular power of man. It is readily seen that in a few decades the vast material work of the world, in all its infinite variety and extent, will be performed, not by the strength of human bone and muscle, but by the mighty and inexhaustible forces of the earth and man.

And it is just as certain that we can never return to the former method of the production of wealth by the slow and wearisome process of using the simple hand tools and machinery of former ages. We must go forward! and make the machinery, operated by nature's forces, "LABOR SAVING" for ALL men and not for capitalists alone. So speaks the authoritative voice of enlightened humanity and the logic of history, and it is also the expression of the inevitable law of industrial evolution.

Nevertheless, let us be just toward the old system, and acknowledge it the great leader in all the grand industrial and commercial projects of the past; that it has encouraged business enterprise and the formation of industrial habits among all classes; and that, finally, through the application of steam power to machinery for manufacturing and other uses, it has organized the modern system of capitalist production, and thereby conferred a lasting benefit to society. And, further, let us acknowledge, also, that the successful introduction and permanent establishment of the modern labor-saving machinery for the production of wealth is the solution of ONE-HALF of the most profoundly important problem that has ever engaged the attention of the world's philosophers and philanthropists. Undoubtedly, the labor question has been the one mighty problem of the ages. And, therefore, to the modern capitalist great honor is due for his part in the solution of this great question, although we are forced to believe that during a large part of his recorded history he "balked wiser than he knew."

But this is the full extent of the honors we can ascribe to him, for to all attempts made toward the solution of the OTHER HALF of this question, namely, the JUST DISTRIBUTION of the wealth produced by labor, the capitalist, as such, has been, and is still, most persistently and stubbornly opposed.

Now, let us ask the real meaning of this labor question, as it is presented to us today, the last quarter of the nineteenth century. In its fullness, it is the grave inquiry regarding the character of the social and industrial conditions of human life such that every man, woman and child may be provided with suitable food and clothing, a comfortable home, and ample opportunities for intellectual and moral culture, and leisure for rational enjoyment. It is to establish social and economic conditions in harmony with individual liberty, so that each and every man and woman may enjoy the entire fruits of his or her own

labor, and freely and fully exercise all their faculties of body and mind that will ensure the highest well being and happiness of every individual.

This being a part, at least, of the aim of the labor question, it is seen at once to be practically the most important problem of human life. Its solution, therefore, must be attended with untold values to the race, and when solved will be solved for all time to come.

To estimate more fully the immense value of this achievement we need to consider but a mere fragment of past history to catch here and there faint and scattered glimpses of "man's inhumanity to man," his cruel and destructive wars, his brutal slaughter of helpless women and children, his fierce persecution and fanatical torures in the name of patriotism and religion, and the destruction of vast multitudes by famine and pestilence—all the necessary result of a want of wider experience and knowledge leading to wiser and more prosperous ways of life. And when these dark pictures of terrific conflicts and horrid wastes of human life are softened and brightened by his victories over wrongs and injustice, mingled with his joys and hopes, and more brilliant successes over the opposing forces of nature, the retrospective views of these struggles for growth and progress show us, very clearly, the almost priceless value of every additional experience and additional item of human knowledge, for these alone can advance the race to higher levels of social life, to higher measures of true manhood.

And when we further consider that the social and moral standing of mankind at any period of his history is but the result of his consolidated experience and knowledge acquired through long, weary centuries, and that all of his mighty conflicts against opposing forces, his joys and sorrows; in fact, the whole wide range of his experiences is but the record of his tireless, persistent and heroic efforts made to advance the highest and noblest ends of humanity, we come to appreciate more fully the true heroism of man in all his labor at the solution of life's problems, and most especially the one now engaging our attention.

But now upon the threshold of a new century, with this most difficult and complex problem of the MATERIAL INDUSTRIES solved in all its grand outline of principles, nothing now is required but to organize society practically upon this new basis of justice and liberty in order that we may move forward as one united brotherhood, with ever increasing delight, in the conquest of truth, and in making nobler attainments along the grand highway of a more rational life. Joes Bay, Wash. H. C. MILLS.

The mind is loom; thoughts are the threads; truth and error are the patterns; the being is the weaver. The dashed work is nearer or better.—Lucy A. Mallory.  
Apropos may be worse than theft, and just as much more degrading than prostitution.—L. A. M.

\*While the amassing of wealth in the hands of the few under the present system may have resulted in increasing the production, and making vast discoveries, through travel, inventions, etc., yet it does not prove that under perfect freedom, where the individuality of each could have been unfolded, that still greater progress could not have been made. O. A. V.



## DISCONTENT.

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## ANARCHISTS DEPLORE WAR.

As Anarchists we abhor the principles of war. War results alone from ignorance. Ignorance establishes the conditions that produce war. A man can be patriotic to the principles of liberty and condemn the atrocities that are enacted by his own or any other government. It might be claimed that Thomas Paine was a patriot, for he was one of the foremost leaders in the struggle for a supposed liberty, yet he condemned the government often in unmeasured terms. He says: "When poverty, destitution, discontent and crime stalk abroad throughout the land look directly to your government for the cause." Again he says: "A great part of that order which reigns among mankind is not the effect of government. It had its origin in the principles of society, and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished."

Thomas Jefferson, the author of the declaration of independence, says "The less a people are governed the freer they become."

The leading thinkers of all times have not allowed their country's flag to shield from their vision the atrocities perpetrated by their own government. They asserted their manhood, and denounced, in unmeasured terms, the cause. When in times like these their words are mistaken by the zealous defenders of government and the author maltreated and abused, and, perhaps, dragged through the streets with a rope around his neck (as was William Lloyd Garrison), these same defenders of government praise in their calmer moments what they under excitement so severely condemned.

Under Spanish invasion the people of Cuba have suffered greatly. Thousands have died from hunger. The cruelties of war have devastated the land that was once flowing with milk and honey. Men from all parts of their country were forced to leave their several avocations which were filling their lives with happiness, and their homes with plenty, and meet their fellow man in deadly combat, who in turn were forced by the dictators of their own government to become invaders. At last this country was implicated, and today there is another class of men in Cuba who are the sufferers. The population of Havana is almost without food. American men of war stand guard to see that no food enters. They propose to starve them into submission. Now, friends, is it easier to starve to death with the flag of America unfurled before a people than it is before that of the Spanish ensign?

If there had been no Spanish government there would have been no war in Cuba. If we had never had a government in this country the Maine would have been a merchantman dancing upon the waves of the ocean—the proud bearer of the products of our toil, to exchange with those for which we need to make us comfortable and happy; the means of the dying, the agonizing

wails of those who have lost relatives, or friends; the suffering, want, destitution, sickness and death that now ensues would never have been. When, oh when, will the light of intelligence dispel the dark rays of ignorance—the cause of war.

O. A. VERITY.

## FREEDOM THE NATURAL REMEDY.

Signs of discontent in all so-called civilized countries are so numerous as to cause not only some of the discontented but some of the well-to-do to look for the cause. It seems strange that the remedies suggested are most all of a coercive kind. People have so long been used to having everything done by force that no matter what it is to be accomplished some forceful means are sure to be tried. The experience in the field of medicine has been of the same character. Every conceivable remedy except the natural has been practiced on suffering humanity.

Now, the thoughtful people are beginning to ask whether it might not be possible that the remedies used cause more diseases. Happiness is the desideratum notwithstanding the fact that a good many acts of life seem to bring unhappiness. The preservation of the race seems (in such cases as cited by H. Adin in Free Society) to take precedence of desire for pleasure, but the happiness produced by the saving of a human life is to most people paramount to even anticipated pleasures in other directions.

The greatest good that could come to humanity would be to place conditions around them where they could be happy. Golden rule says:

"For every want that stimulates the breast  
Becomes a source of pleasure when redressed."

Here we have the key to what happiness is. Tersely speaking, it is that feeling that usually comes when desires are satisfied. Then to place mankind where they can satisfy their desires with the least possible effort would be the right condition for a happy race. Now, this condition exists naturally, and all that is necessary is to destroy the artificial barriers that obstruct man from using these natural opportunities. Would the human race be happy immediately on the barriers being struck down? No; because this inglorious system has produced a lot of distorted animals in human form that several years, or even decades, might be needed to get man into the full effect of perfect freedom. But do you think that this is a good reason why we should not try the only right remedy—freedom. Any person who knows half the terrible consequent evils produced by governmental system will see that even in this transitory period that things could not be made much worse, and it could be borne with much more fortitude when we knew that the tendency would be toward a better order of things.

And now a few words as to what to do if you happen to see far enough to conclude that freedom is the only remedy. Trying to convert others by argument is sometimes successful, but even then you haven't done much. A man who talks and argues only does not do much real reforming. The only reformers are those who, when they see what is right, put their ideas into practice. People have been talked to and argued with so much that they are surfeited. They say, and

rightly, too, give us some practical example that your theory is right.

Now, Anarchist Communists, if there is anything in your ideas that will make humanity happier, get together and practice what you preach. To be sure the government will collect taxes and duties, but those are small items to a group, and bear in mind you have to submit to these anyway. The other restrictions are easily overcome by those who WILL. G. H. A.

## A RATIONALE.

Sexual love, like conscience, is, undoubtedly, a faculty of evolution. Savage tribes so-dumb show any trace of love in their sexual relations. As we go up in the scale of civilization we find more of love manifestations. There can be found every degree of sexual manifestation from mere animal intercourse to that grand human passion which prompts one to protect and care for the object of his affection. There is as much diversity in the development of this faculty as in any other faculty or power of the human mind. The power of memory presents hundreds of grades from that of an Australian savage to that of a Macaulay or a Spencer. We can find hundreds of degrees of conscientiousness from that of murderer Holmes to that of Harriet Beecher Stowe. Likewise, the love faculty shows many grades from that of a brutal savage to that of a Margaret Fuller Ossoli. Considered as a faculty of development, it is utterly impossible to classify love. Its development depends on the conscience and culture of the individual.

The common conversation of men and women furnishes a key to the position they occupy in the love development. Obscene innuendoes, holding up to ridicule love manifestations of maternal functions, are sure indications that the persons making use of them have not advanced very far in the scale of development. To the pure such allusions are not pure. On the other hand, the study of sexual physiology brings no blush or thought of obscenity to the man or woman of culture. The mother who cannot talk on such subjects to her children is a proper subject for evolution. The man who fills his mind with obscene stories, and never loses an opportunity to tell them, occupies a place low down in the scale of development. The scoundrel who boasts of the "conquests" he has made, and asserts, loud and long, often, that a virtuous woman is hard to find, writes himself down a savage.

That love does not play a greater part in sexual relations is due, I think, to environment more than to heredity. The natural promptings of men and women are often arrested by environment. Wrong education, training and customs are constantly at variance with human promptings and desires. That children must be taught to be obscene, is an obvious fact. Every reader of Lucifer will understand what I mean here by the word obscene. Lucifer has constantly taught that obscenity does not exist in nature outside of the wrongly educated human mind. I do not remember ever seeing an infant that was obscene; that is, ashamed of the sight of the sexual organs. If obscene it was inevitably taught to be so by those who had the care of it.

To utterly erase obscenity from the human mind we must change the envi-

ronment. This is one point at least wherein heredity is all right. We must change our customs, modes of thought, and systems of education. Along this line Lucifer has done a good work. It has been an educator in naturalness. Its whole teaching shows that hereditary tendencies are generally right and environment wrong on sexual relations. It is now too late for anyone to assert that hereditary tendencies must be changed before there can be a change of environment. We can educate hundreds where we can generate one.—J. Madison Hook, in Lucifer.

## LEARNING IS NOT WISDOM.

There were no doctors of divinity, distinguished scholars nor graduates of universities among the disciples of Jesus, yet his disciples were chosen because they were the wisest, best and truest men of that age. Their minds were not filled with the superficial learning of the schools of the world, but they were initiates in a higher wisdom, graduates of a higher school of thought. Learning is not knowledge; knowledge is not intelligence; and intelligence is not wisdom. These are four stages, of which wisdom is the highest, and in a natural and true system of education one stage would lead naturally and easily up to another, but under the unnatural systems which have always prevailed and still prevail in the world there is no necessary connection between them.

The purpose of college and university education in this age is to confer learning, to fill the mind with a varied and incongruous assortment of information, mostly worthless as to formation of character on lines of rectitude, and with no necessary relation to any definite purpose in life. The central truths of life and immortality are ignored in college and university curriculums. The result of education as given now is to deform the mind by molding it in conformity with customs, beliefs and fashions that are false, and with social institutions that are founded on falsehoods derived from ages of barbarism.

The most important study of mankind is man, in his relation to society. Till a true and just social system is evolved, and individual education adapted thereto, all learning is subject to be misapplied, as most of it is at present. To know the true nature of man is to know the true structure of society and the laws of immortality. It is to abolish poverty, slavery, injustice, sickness and death. In this only is the final triumph of the Nazarene and his school of ethics. His disciples were not trained in the schools of the world; if they had been they would have been made useless. They were trained in the school of the Sacred Heart—the heart of humanity. The soul of the world is one; and its wisdom is a universal language that interprets itself to all those who are faithful and true.—New Dispensation.

Property began in one man robbing another of his rights; poverty was the natural sequence.—Commonwealth.

Present or prospective profit is the greatest enemy of truth, because for the sake of material gain (that which ministers to the transient life here) men and women will acquiesce in the greatest errors, and condone the worst injustices.

—Lucy A. Mallory.



## THE COMING CRISIS.

There comes a time in the affairs of men and nations when desperation compels the human mind to pause, and to bring to its aid that element of reason so long discarded. We have reached such a crisis in the destinies of this American republic. The hundred years of national existence has demonstrated that the political fabric of our government contains within its warp and woof the elements of its own destruction. Today we are confronted with the fact that the ballot has proven a most lamentable failure as the safeguard of free institutions. In the closing hours of the nineteenth century we see a class despotism establishing itself upon the ruins of the republic—an oligarchy is now in power, and already the hideous phantom of imperialism overshadows us, as embodied in the autocratic claims of the federal court and the acts of unbridled military despotism characteristic of the federal government of today.

What is to be done? We have appealed in vain to the ballot. Every trial of strength in the political arena has resulted in victory for the unscrupulous money power. There is nothing surprising in this. The ballot is a weapon best wielded by the hand of cunning and craft. History records no nation that freed itself by voting. No king was ever made to feel the people's power through the ballot. No great revolution was ever accomplished at the ballot. No! Let us be frank. The hour has come for men to lay aside the mask and look each other in the face.

The work of agitation and education, carried on by the various forces of political and economic reform during the last 15 years, has prepared the public mind for a radical change in the existing systems and forms of society; and today the only question of vital moment is, how can this transformation be achieved? Political reformers there are who still cling with blind faith to the ballot, while they ignore the fact that this method of accomplishing radical results has proven a lamentable failure, and that, too, after a fair trial under the most favorable conditions during the long period of 100 years.

Politics is plutocracy's pastime, and consists largely of sham battles over false issues, by which the public mind is confused, and the masses prevented from uniting upon some point of principle and taking some decisive step toward the solution of the social question. Political action involves the leadership of demagogues, who use the arts and deceptions of flattery to captivate the tickle public, and sink the public vote in the gratification of personal ambition; and this is true, not of this or that party, but of all parties. All political parties are controlled by politicians, and the politician is the same, regardless of his label. History records no reform achieved by political action, and no revolution in the political affairs of any nation has been the work of politicians. Great changes in government have always been accomplished by an uprising of the masses, and steel, not the ballot, has ever been the midwife of reform.

The American republic is approaching a revolution in its affairs. We see its prophetic warnings in the matter of growing discontent; we read its fore-

tidings in the vehement agitation of social reformers, and the responsive movements of the great masses of working men—who are in fact the people, but who are not as yet recognized, but who will shortly count for something. When the proletariat, now but a blind and stupid force of unknown quantity, awake to their wrongs—when they understand their power—there will come a day of reckoning for the conspirators who have robbed their despoiled victims of the fruits of toil, and now seek to establish an oligarchy of wealth in this country that will crush the people down to the level of slaves and serfs.

Tyranny has its antidote in revolution, and in seeking to arrogate to itself absolute power the American plutocracy is but sowing the wind of popular discontent, to be reaped in the whirlwind of revolt. And in this coming revolt lies plutocracy's only peril.

## THE DANGER.

I do not overestimate the gravity of the situation when I affirm that the life of the American republic is involved. People may shut their eyes to the fact, but, nevertheless, there is a restless spirit abroad among the people, a spirit of danger pervades our modern society, and indications are not wanting to convince even the optimist that an era of revolution and disturbance is before us. Never was a nation so torn and divided by faction, so characterized by discontent and internal strife, as the United States of North America. Rome, in the throes of her dissolution, was not involved in such feuds and internal convulsions as today mark the downward drift of American affairs. The great mass of our population is acerbically affected with the spirit of distrust and discontent; volcanic outbursts of popular fury find expression periodically in strikes and labor and police riots, and in the field of politics we see the same spirit manifested from time to time, all of which demonstrates that underlying a social cancer that is surely and swiftly sapping the foundations of national security.

Oh, what a pitiful spectacle! A nation in the strength of youth—in the full glory of its prime—dying from the gangrene of political corruption, the result of monopoly and the concentration of wealth. When a nation has reached that point in its career when the wealth producers no longer possess the wealth their hands have created, and when the few control all the wealth, even denying to the masses the necessities of life, and when poverty clutches at the vitals of the millions while the pampered few riot in stolen luxury, that nation is on the down grade, and nothing short of revolution can arrest her ultimate destruction.

## THE ISSUE.

To a foreigner, and especially an European, unacquainted with American affairs, the United States appears to offer a splendid example of popular government and free political institutions. But when we examine the subject for a moment we find the appearance deceptive, for beneath the forms of popular sovereignty there exists in reality nothing but an oligarchy of wealth, and though the forms and trappings of monarchy are absent, the principle has not been away, and today the republican cloak

but hides the iron rule of aristocratic power that, without the form, is more terrible in essence than monarchy itself. While scrupulously preserving the forms and empty titles of republicanism, the political power of America is no longer republican but monarchial in fact, and it is time the people were awake to the fact that they are face to face with the grasping power of an aristocratic government no longer a servant of the people, but in reality the tool of corporate power.

The boundary between popular government and aristocratic government is that line which marks the distinction between human rights and property rights. Human rights are founded upon the equality of man. Property rights recognize the superiority of property to man himself, because it places the rights of the thing called property above the rights of man. The rights of property is the basis of aristocracy and is the denial of human equality—of democracy. There has always been a conflict in society upon the question of human and property rights, and this question is the real issue today and ever has been between the people and the aristocratic power.

The conflict between the rights of property and the rights of man is very ancient, for, from the time mankind began to dwell together in communities, and to form what is called society, certain individuals, by superior cunning and intelligence, found it an easy matter to take advantage of their fellows in many ways, and having gradually separated into the two classes—those who possessed power and influence by means of their superior cunning, and those who did not—society thus became divided, aristocracy had its birth, and the privileged class began to assume rights which they denied to others.

The basis of this assumption of superior rights was property. A distinction was made between the rights of man and that of the thing he possessed. This absurd doctrine became the basis of aristocracy and of privilege, and furnished the cunning class, who began to live upon the labor of others, an excuse for their piratical conduct. It is this assumption of property rights that today dominates our institutions, laws and systems, and the conflict is between the rights of property and the rights of man.—Edwin C. Meritt, in the Coming Era.

Robert Blatchford, author of "Merrie England," states in the Clarion, over the signature of "Nunquam," that "So-called socialists propose to buy back all land from the present holders. That is going to another extreme in dealing with the rich. Either dam their eyes merely because they are rich or else concede that all the misappropriated property they possess is theirs of right! Bosh! stolen property belongs to the real owner—the producer—wherever found. The nominal 'owner' may never have earned it, yet he may also not have deliberately stolen it. He is surrounded by laws and customs which practically compel him to do as he does.

Society does not have to hang at its cap-tives in order to get back its own, neither does it have to buy it back. It has but to demand that the exploiter step down and out—and enforce the demand if it is resisted.

## THINGS TO REMEMBER.

That you must depend on yourself for salvation from poverty and want.  
That the millionaire has produced it on our unjust system just as well as a tramp and is less responsible for your hard time than yourself.  
That labor can produce wealth independent of money counts!  
That permanent relief is impossible to obtain through any of the present political methods under our present so-called system.—Friend of Labor.

The cross of Christ is not a clothes horse to hang our sins on. The idea that we can get rid of our sins by putting them off on some one else is childish nonsense; taught to men, it is childish falsehood. If a man sins against his neighbor his forgiveness must come from the person he has injured. God cannot remit the sin till the injured person forgives it and the consequences are removed. Forgiveness is not remission. If a man sins against himself he must take the consequences. If he cuts his hand off that is a sin against himself, and if he cannot fix it on some one else it is unpardonable. All other sins are of the same nature. A sinless injury and injustice is injury, so we can see that kind of unjust dealing comes under the head of social sins, as distinguished from personal sins.—New Dispensation.

## MEETINGS AND HEADQUARTERS.

Social Science Club, Leoy's hall, 61 E. 4th street, New York City. Free lectures and discussion in English every Wednesday evening at 8 o'clock.

Group Proletariat of New York City gives Anarchist lectures on Fridays at 8-10 Orchard street, and Saturdays at 21 Suffolk street.

The San Francisco Anarchist Club meets every Saturday night at 317 Trunk street.

Anarchist Headquarters of San Francisco, 1271 Polson street. Open every evening from 7 to 10 p. m.

Wendell Phillips Educational Club meets every Saturday at 8 p. m. at 31 Robinson street, Providence, R. I. Lectures in English, German, French, Jewish and Russian languages on hand.

The People's Union, a free discussion club, meets every Sunday evening at 103 Westmister street, Providence, R. I.

The New Generation, 600 South Third street, Philadelphia, Pa. Open every evening.

The Independent Labor Education Club meets every Sunday evening at 7:30 o'clock, at 127 South E street, Tacoma, Wash.

The Manhattan Liberal Club meets every Friday evening at 8 o'clock in the German Masonic temple, 255 E. 14th street, New York.

The Ohio Liberal Society meets every Sunday at 7:30 p. m., in G. A. hall, 50 West 6th street, Cleveland.

The German Group, Chicago, meets every Friday, 8 p. m., at 30 Bond street, New York.

The International Group, Chicago, meets every Thursday, 8 p. m., at 129 Banker street, near Hamilton street.

The Independent Debating Club, St. Louis, 1013 Market street, room 7, meets every Thursday at 8 p. m.

The Equity Club meets every Sunday at 2 p. m. at 17 Park street, San Francisco, for the discussion of all questions that may arise, especially the sex question. Free platform for everybody.

## RADICAL PAPERS.

Progressive Thought and Deeds of Equity, Exchange, Kan. is the oldest organ of the Labor Exchange movement. It is full of L. E. W. news and original articles gives progressive ideas, co-operative plans and advances the correct way out of hard times. Send for sample copy.

Lucifer, The Light Bearer. Weekly, 8 pages, 10 cents per copy. Send for sample copy. It is humanity's greatest need. Address: M. Hazman, 1301 Congress street, Chicago.

The Alliance, the journal of near St. John street, Bedford row, London, W. C., England. Ed. Monipally, at Post Office.

Freedom, an Anarchist monthly, 30c per year. Address: 7 Lamba Conduit street, London, W. C., England.

Solidarity, an International Review of Anarchist Communism. Send for sample copy. Address: J. H. Edelman, 80 First street, New York City.

Free Society, an exponent of Anarchist Communism, 15 Oak Grove avenue, San Francisco.

THE ALBATROSS is a monthly paper, early in phonetic spelling and devoted to common property, united labor, mutual assistance, and equality. Address: J. H. Edelman, 80 First street, New York City.

Sturm und Drang, 50 First street, New York City, an Anarchist Communist paper printed in German, semi-weekly, 50 cents a year.

Freiheit, a German Anarchist weekly, price 10 cents a year. Address: 317 Deussen street, Berlin.

La Tribune Libre, a French Anarchist weekly, price 10 cents a year. Address: Charlier, Po.



## POTPOURRI.

Mark Twain once said: "Let me make the superstitions of the world. I care not who makes the laws, or the songs either."

"Mark" knew, probably, that the laws would follow meekly the trail made by superstition.

A Chinese mission party, bewailing the poor rice crop in China, speaks rather contemptuously of the natives who fast from meat and go daily in procession to the "temple of the sun" in order to propitiate the evil spirits and bring forth rain. The Christians seem to perceive that the Chinese are superstitious, and such is the case. But the Christians are unfortunate in that they have never taken a chance glimpse at a mirror.

Why is not a Chinaman looking to the sun in hopes of more favorable weather fully as enlightened as a Christian who also fasts, and then prays to nothingness. The sun does, as a matter of fact, have much to do with the growth of crops, but if the Christian deity has anything to do with the case, it has never yet been proven.

But this in so-called disconcerts the superstition-ridden, Christian. It is said the Romans called the soldiers left alive after a battle "superstiti," because superstition survives although all the rest of the world perishes. Christian superstition has survived so long that it is sadly in need of a disinfectant.

In San Francisco it is a crime for anyone to evert another person through that portion of the city known as Chinatown unless the guide has a license showing that the Chief Holdup of the city has been duly fed. It's lucky for us poor devils that the fee grabber can't enforce a law making it a crime to breathe unless we inhale the atmosphere through a licensed air meter.

J. A. Wayland's "One-hour Socialist," says "If you want to dam anything in America add or prefix the word 'free' to it and the thing is done. The word 'free' has a peculiar stench to Americans. Free land, free trade, free speech, free press, free exchange, free men and freedom alike are under the ban of public prejudice. If there is one word more than another that should be dear to Americans it is this word that they turn up their noses at and denounce as impracticable. This is the result of the education that they have received from their industrial and political masters. For centuries our nation into any fallacious belief if you will take time and prevent them from seeing the truth. To me the word 'free' is the sweetest, next to mother, of any word in the language. I have never been free, and may never be, but my soul longs for freedom just the same." But Wayland is like lots of other folks, he may want freedom, and his soul (now I wonder what that is, especially when I think of J. A. Wayland as agent for the Colorado Coal and Iron company) may long for liberty. But he don't want other people to have liberty. Oh, no! That wouldn't do! The other fellows all need laws—SOCIALIST laws—to keep them in the straight and narrow path.

Spanish statesmen and royalists are "going to fight to the bitter end" to vindicate their honor. That is, like the

American patriots of the Hanna-McCleveland stripe, they will suffer vicariously, by allowing others to shed blood for them, on the fabulous Christ plan. It is convenient to have a lot of poor devils at hand who can be persuaded to do the Christ act at \$13. per month, or less, for the benefit of the fat bellies.

"Gomez will be law throughout Cuba" was a report sent through the papers a few weeks ago. So true is the "liberty" congress and the patriots are hungry to serve up to Cuba on a golden platter. Well, the Cubans are so ignorant that they will probably be fooled by a glittering phrase—just as the American people are.

One Anarchist speaker, not long since, declared that only fools and knaves desired to rule, yet a few days later declared that it was a natural desire of all to rule, and that if the speaker had the power the world would suffer. Did the speaker tell the truth on both occasions? If so, what do you make of it?

Mark Hanna has been helping out the poor railroad companies by sending out a carload of government reports, speeches, etc., during the "weighing season" when computations are made upon which are based the monthly payments made to railroads for carrying the mails. Mark is a hummer—and a Republican.

But Mark is not alone in his sympathy for the struggling corporations. Congressman Barlow, of California, a Populist, is also busy. He was not satisfied with all the latest documents, which he flooded his district with, but sent a lot of old reports, dating away back to 1866, to the newspapers of California. When it comes right down to clever words the old-party robbers simply have no words in comparison with the reformers—populists and silverites.

And Lord is losing sleep o' night trying to devise a scheme to shut out from the mails such papers as *Discontent* on the plea of "deficiency in the postal appropriation." Someone should gently drop a ton of bricks on his head to call his attention to Hanna and Barlow—and a few hundred more of their associate confidence men.

Spain is having a devil of a jolly time. With the United States winking away as her from the outside and the Carlites and Republicans trying to tear down the present dynasty from the inside she is kept pretty busy. But she could stand all this if only a government is allowed to bleed the Spanish proletariat. But right here comes her busy day. The proletariat are just about taxed to death, so they have started riot all over Spain with their war cries "Death to the thieves!" and "No more taxes!" Merchants in some of the cities have taken advantage of the riots to fill their stores without stopping to pay duty. Between the rioting in defense of the right to be free from robbery by taxation and the dodging of the duties on imports Spain is in a devil of a fix, and if the trouble only keep up a few months the government will be in a worse pickle yet. No taxes and no duties will soon mean no government. The people of Spain are

not prepared for self-government. They have had superstition hammered into them for centuries till, though they see that government is all wrong, they do not see what is equally evident, that it should be dispensed with. They look upon it as a necessary evil, and even if the present dynasty falls, even if the Carlites and Republicans fail to carry out their designs, it will not be long before another government will have the wealth makers and bread winners of Spain by the throat.

For the benefit of American patriots who charge the Anarchists with sympathy for Spain I want to say our sympathy does not extend to the Spanish government, the most hellish government on earth and the one which first of all we wish to see wiped out of existence. But most of us do sympathize with the poor devils who are forced into the Spanish army to fight in behalf of a rotten royalty—and, incidentally, also on behalf of the bondholders.

We might sympathize with the American soldiers, but sympathy for conscripts and sympathy for brainless volunteers are quite different affairs, if you please. Then, too, the American volunteers have had the doubtful benefits of American "freedom" to give them more enlightenment than have the priest-ridden conscripts of Spain. And that makes a lot more of difference.

But you must remember the Maine! Well, I am not so sure of that. I am sure it took you two months to discover the necessity of "remembering the Maine." Two months of capitalist calculation of the profits and losses incident to war. Two months of wrestling between holders of Spanish bonds and would-be holders of army contracts.

Did the idea never enter your head that if there had been no government, there would have been no navy and no Maine in Havana harbor looking for trouble and getting it. And then you would not have found it necessary "to remember the Maine!"

San Francisco. F. A. COWELL.

## WAR NEWS.

ON BOARD THE "REBEL," May 8.—(Special War Correspondence).—Well, all of your readers who have been howling for bloodshed in the war between Chicago and Montjuich may now throw their hats in the air and shout with glee. We have met the enemy and won first blood. As we were cruising off the coast of Manzanillo, diligently sticking our noses into the affairs of the Montjuichers, they had the audacity to fire a bunch of fire crackers. This was followed by a commotion aboard ship. A council of war held by the admiral and union officers on the advisability of running away or fighting, resulted, in measurements being taken which showed that we were far out of range of the enemy's heaviest guns. That settled it. We had been insulted and must fight! Our three ships immediately shelled the enemy and silenced their batteries. As we ventured nearer, however, some of our shots came nearly within half a mile of us, so we deemed discretion the better part of valor and drew off. Don't think for a moment that we were scared. Not a bit of it! We just recollected that

"he who fights and runs away may live to fight another day," and there is lots of brave fight in us yet.

The enemy never touched us, and from authentic sources we learn that we killed over 100 of them. Ain't we dandy murderers? And no danger of our being hung, either, no long as we can keep out of the enemy's reach.

LATER.—Some folk miscreant has betrayed us, and informed the world of the fact that our bombardment, which used up \$35,000 worth of ammunition, only resulted in killing one inoffensive jackass peacefully grazing four miles away from the enemy's fort. This is awful. We'll lose our hard-won laurels yet.

Again I am able to announce a great and glorious victory for our brave cat-throats. This time we attacked and reduced the forts of the great city of Verbenas, which mounted eight 13-inch guns and more than 100 smaller ones. Time of battle 13 minutes and 7 seconds. Oh, it was a glorious victory. Our men on board the Knickerbocker fought like heroes, every one of them. Your correspondent may come home missing if this thing keeps up, but I get married just before I left home, so my widow will keep my meadow green while patriotically drawing a pension, while the Goulds and Huntingtons draw interest on war bonds, and workmen of both countries draw "goose eggs." Won't the next generation have to hustle to pay our war debts, though? Well, we have the fun and they pay the fiddler. But suppose they revolt; suppose they become Anarchists and repudiate our bloody debts. Suppose—but no! I'll banish all pictures of the future. Hi, there, sailor! I've got a snake bite. Gimme a pint.

LATER.—Once more we are undone. Another foul fiend has punctured the record of our undaunted courage and brave deeds by publishing the fact that we were not within 100 miles of Verbenas, that the only weapon in the place, anyhow, was an old shotgun with a bursted breach. Damn it all! People will begin to think that we don't fight a wooden Indian with his hands tied behind him.

Well, we can't catch the fellow who keeps giving our game away, so we caught a Montjuicher, who has belonged to our navy for 10 years, and court-martialed and shot him for trying to blow us all up by firing two powder magazines.

LATER.—Oh, lord! I've lost another snout. Our officers have expensed the fraud in my report this time by showing that the Monty wasn't near the powder magazine, wasn't court-martialed, and was only drunk on cheap rum, anyhow. If the fates continue against me I'll follow the example of the congressmen in the Ohio senate and sell specials to the Knickerbocker journals. If yellow journalism don't pay I'll follow Monsieur Hanna's plan—buy up a state legislature, go to congress, and use the president as my valet. Then I'll make believe to fight to beat the very devil. I'll tell the country what it needs, make laws to hang all Anarchists, and be all around king pin.

## RECEIPTS.

J. W. Adams #1.

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